

G O D S
IVST DESERTION
OF THE VNIYST:

A N D
HIS PERSEVERING
Grace to the R I G H T E O U S.

I N
A SERMON PREACHED
at the Assises at *Launston*, the 18. of
July, 1621.

BY
HANNIBAL GAMMON, Minister of Gods word
at *S. Mangan* in *Cornwall.*

DANIEL 12. 10.

Many shall be purified — : but the wicked shall doe wickedly.

*Nullus autem hominum iuste peccat, quoniam cum iuste Deus peccare permittat.
Iuste enim deseritur à Deo, qui deserit Deum. B. Fulg. de Præd. ad Monim.
l. 1. 25. p.*

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REVEL. 22. 11.

*He that is vniust, let him be vniust still :
 And he which is filthy, let him be filthy still :
 And he that is righteous, let him be righteous still :
 And he that is holy, let him be holy still.*

The Text.



HIS Text is not vnlike a Table wherein two pictures are drawne to the life : the one so *deformed*, that the eye loathes to behold it, for it is the foule image of Satan himselfe, in an *vn-just* and in a *filthy* person ; The other so *beautifull*, that

The Introduction.

the sight still delights to gaze on it, for it is the faire Image of God himselfe in a righteous, and in an holy man.

Both peeces are hung forth to be seene of all ; but to a different end. This to be despised, that to be despised. This for comfort to them, that are like God in Righteousnesse and Holinesse. That

B

for

A Sermon preached at

for Terrour to them, that are like Satan in vniustice and Filthinesse.

A comfort (I say) it is to the Godly to be so mercifully confirmed in his holinesse : *Let him be righteous still ; And let him be holy still.*

A terrour also it is to the wicked to bee thus iustly suffered to goe on in his wickednesse :

Let him be vniust still, and

Let him be filthy still.

The Text then may vary its Title as it stands in a double relation to the Commandement, and to the Promise.

The coherence.

*Richard. de sancti.
Vid. l. 7. in
Apoc. c. 8.*

2 Tim. 4. 2.

First, to the Commandement of not sealing vp the words of this Prophecy in the 10. v. and so it is a *Reuelation* or *Discovery* both of the property of the godly to be imbattered by Gods word, and also of the property of the wicked to grow worse and worse after wholesome admonition, and yet *Let the wicked be wicked still*, for all they will be neuer a whit the better. *Ne signaueris:* Preach thou the word, in season, out of season.

Secondly, in relation to the Promise of Christs speedy comming to Iudgement in the 12. v. And so this Text includes a Consolation and a Commination.

1. A Consolation to the Godly : Let them goe on in their righteousness and holinesse, the time will not be long ere they shall be rewarded for it with a Crowne of righteousness : And also a Commination to the wicked, Let them

goe

goe on too in their vniustice and filthinesse, they shall smart for it in the end : *Ecce venio cito* : Christ will come quickly to take their account and giue them their desert, the eternall fires of Hell.

So that here is no Allowance, no Incouragement, no Leauē granted to wicked men to continue in their euill wayes ; but in very deed a true Discouery of the properties of iust and vniust men, a very terrible threatning of the one, and a most comfortable strengthening of the other.

The Methode then is to reueale the property of vniust and filthy persons to their terrour, and the property of righteous and holy men, to their Comfort. For as it may terrifie a wicked man to consider, first, his sinfull *Auersion* from God whereby *He* is *He*, that is *vniust*, and *He* is *He*, which is *filthy* ; and secondly, to consider Gods iust *Desertion* of him, whereupon it is said vnto him in a bitter Irony :

Let him be vniust still, and

Let him be filthy still,

so it may comfort a godly man to consider, first, the *Operation* of Gods grace in him, whereby *He* is *He* that is righteous ; and *He* is *He* that is holy ; and secondly, to consider the *Corroboration* of the same grace in him, whereupon it is said vnto him in a most sweet certainty :

Let him be righteous still, and

Let him be holy still.

The parts in
generall.

I

2

3

The speciall
points.

I

2

I

2

Of all these in their order as the spirit of grace shall enable, your feruent prayers further, and the limited time permit, and first of the cause of Gods fearfull *Desertion*, to wit, Mans sinfull *Auerfion*, whereby *He* is *He* that is vniust and filthy :

Qui iniustus est, & qui sordidus est :

He that is $\left\{ \begin{array}{l} \text{Vniust and} \\ \text{Filthy.} \end{array} \right.$

I
Mans sinfull
Auerfion.

If you take these words asunder, you may see first the *Effence* and extent of vniustice and filthinesse, who is the Author of it, wherein it lieth, and how far it reacheth : Secondly, the *Existence* and *Euent* thereof, that it hath a present being, an actiuity fitting him in whom it is to an *Adhuc*, to a longer continuance, to a further increase in wickednesse, and then you will say, you neuer saw an vglie monster, one that more deserues to be left of God vnto himselfe in sinne and punishment, then *He* that is vniust and filthy.

The Author
He.

Bonxo lib. 1.
Dist. 41. q. 2.
b. 35.

I Of the Author of vniustice and filthinesse. God is not *He*, but *He* that is vniust and filthy, it is *He*. For Gods will is both *Recta* and *Regula* too, It is not onely *recta* right in it selfe, so that it can neither make actiuely, nor be made passiue-ly vniust or impure ; but also it is *regula* the rule, whereto mans will must conforme it selfe both for Matter and Manner, that so it may be iust and pure, and therefore when *He that is vniust and filthy* willet any thing repugnant to Gods will,

He

the Assises at Launston.

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He depriueth himselfe of that Vprightnesse and Purity that ought to be in *Him* and is not, and so *himselfe* first of all, freely and of his owne accord departs from God (*the habitation of iustice*) before God depart from him. God challengeth the Sinner for this when he calls sinning, *Flying from God, Going farre from him, Turning the backe vnto him, and not the face, Pulling away the shoulder, Departing from his Precepts*; and in *Ion. 2. 8. Forsaking a mans owne mercy*: to signifie, that the Sinner wants grace: *Non quia Deus non dat*, Not because God doth not offer it vnto him; *Sed quia homo non accipit*, But (saith *S. Augustine*) because the Sinner receiues it not when it is offered, whereupon it followes (in a Schoolemans inference) that Gods not-giuing is not the cause of the sinners not-receiuing; but rather his not-receiuing is the cause of Gods not-giuing, which made *S. Ambrose* count a sinner worse then a Serpent; *Serpens aliis infundit venenum, iniustus sibi*; For a Serpent infuseth poison into others; but *He* poisoneth himselfe and therefore cannot impute his owne vniust and filthy deeds to any fatall decree or coelestiall constellation, or naturall complexion, or to the incentiues of great suiters, to any man or maid-servant, no not to the Deuill himselfe, but to himselfe: *He is vniust, He it is.*

You must distinguish then (with *S. Bernard*)
Inter morbum mentis & morsum Serpentis, inter

B 3

malum

Ecclesi. 15. 11.

Ier. 50. 7.

Hol. 7. 13.

Ier. 2. 5. & 27. v.

Zech. 7. 11.

Dan. 9. 5.

Rom. 2. lib. 2. d.

42. q. 1. c. 31.

Scotus 1. d. 37.

4 ex Ansel.

S. Amb. in 35.

Psalm. Tom. 4.

S. Ber sup. Can.

ser. 32.

*Tert. Exhort. ad
Castit. Tom. 5.
c. 2.
Tho. Aquin. cont.
Gent. l. 3. c. 162.*

*Bonav. lib. 2.
Dist. 21. P. 30.*

*Guil. Parisen.
De virtutibus.
fol. 57.*

*S Bern. De modo
bene viuendi.
Ser. 29.*

The extent
how many
waies vniust
and filthy.

*Rom. 8. 9.
c. 6. 14.
c. 7. 21.*

*Rom. 6. 12. 19.
c. 13. 14.*

malum innatum & malum seminatum : between Satans suggestion and thine owne corruption. *Diabolus vult te velle quod Deus non vult* : The Deuill indeed would haue thee sinne or will that which God would not; *Non tamen fecit ut & velis* : Yet (saith ancient *Tertulian*) he cannot enforce thee to will it. He may be the first Tempter (if thou wilt) but not the next. Thine owne defectiue will is still the next cause of sinne. It is *Vniens volentem & volitum*, (speakes another Schooleman) that that will rightly denominate thee vniust and filthy, if thou will any thing that is vniust and filthy, and therefore it is the best way to bruisse the Serpents head at the very first motion, at neuer so little an inclination of thy will to vniustice, to filthinesse, to auersion from God. For that is that will else make thee and me, (like the person in my Text) *vniust and filthy*.

Attributes which other Sinners perhaps doe not so well deserue as *He* here to whom they are giuen. For in other Sinners, *Vterq. dux luctatur*, The flesh and the spirit are still combating; So that they hate and nill in part the euill which they will; In him here *Sola dominatur caro*, the flesh alone rules all.

They sin through infirmity, out of ignorance or negligence, without full consent, with some resistance, neuer without true repentance; but *he* here *Obeys sinne, serues it, Makes prouision for it, fals into it againe and againe, Addes more sinne*

vnto

vnto it, His Heart is Fat, Grosse, Impenitent, Hard as an Adamant: His Eyes are darkned, closed, (the word notes with wilfull conniueny) His eares are stopt (as if a heauy burden were laid vpon them.) His necke is an iron sinnow, His Brow brasse, His Face harder then a Rocke, His sence reprobate, His Conscience seared with an hot iron, and therefore he is (in a more eminent degree) vniust and filthy. He is guilty not onely of some particular sinnes of vniustice and filthinesse, as namely, of afflicting the iust, of taking a bribe; but a bribe, and yet called a mighty sinne in Amos 5. 12. Of building his house by vnrighteousnesse, and his chambers by wrong; of being pure in his owne eyes, and yet is not washed from his filthinesse; of filthy lucre, filthy communication; filthy scant measures; wanton embracements, lasciuious contrectations, unholy kissings, (wherewith S. Cyprian findeth great fault, and wherein Tertullian placeth Adultery it selfe.) Yea, and yet is not washed from his filthinesse (whereat S. Bernard fetcheth a deepe sigh) of Onans and Sodoms vnnaturall transcendent lusts. But in a word, he is guilty of an vniuersall priuation of all sauing graces. His iniustice and filthinesse are of as large an extent as sinne it selfe.

For all sinne is vniustice in respect of auersion or vniust contempt of the Creator, and all sinne is filthinesse in respect of conuersion or inordinate delight in the creature: or it is called vniustice

Exod. 9. 34.
Elay 30. 1
Iudg. 10. 6.
& 13. 1.
Deut. 32. 15.
Mathe 13. 15.
Rom. 2. 5.
Zech. 7. 12.
Psal. 69. 23.
Mathe 13. 15.
Ezra 10. 27.
Zech. 7. 11.
Ilay 48. 4.
Ier. 5. 3.
Rom. 1. 28.
1 Tim. 4. 2.
Am. 5. 12.
Ier. 22. 13.
Prou. 30. 12.
1 Pet. 2.
Mic. 6. 10. 11.
Prou. 5. 20.
& 17. 13.
S. Cyp. ad Pcm.
pon. Ep. 62.
Tcm. 1.
Tertul. de Idolat.
c. 2. tom. 2.
S. Bern. de Ordine Vite.
Gen 38. 9.
Chap. 19. 5.
Alex. Hales P. 3.
q. 69. m. 4. a. 1.

Scot. l. 2. d. 37.
lit. c.
Bonau. l. 2. d. 35.
2. q. 1. A. 10.
l. 2. d. 42. 2.

2 Cor. 7. 1.
Jam. 1. 21.
1 Pet. 2. 1.

iustice, because euery sinne is a want of conformity to Gods Law the Rule of Iustice: and it is called filthinesse in reference to Gods act, to sinnes effect, and to the Sinners defect.

Mat. 15. 19.

1 In reference to Gods act of loathing and abominating euery sinne as a filthy thing.

2 In reference to sinnes effect defiling the soule with an euill disposition, with a greater aptnesse to commit it or the like againe.

Lumb. 1. 4. d. 18 H
2 Pet. 2. 22.

3 In reference to the Sinners defect of wallowing in the filthy mire of sinne, without repentance, (according to the M. of the Sentences)

Macula est si pœnitere contemnit: then Sinne becomes a spot and blot when the sinner contemneth to repent for it, and consequently such an actual sinne is such an actuall vniustice, such an actuall filthinesse, so that name any kind of sinner and you may say *he is vniust and filthy*: A Tradesman *falsifying the ballances by deceit*, he is vniust and filthy. A Patrone selling Churchliuings, or a parishioner *robbing God in Tythes*: *He is vniust and filthy*. An vnthrif that *borroweth and payeth not againe*: or an Vsurer that taketh increase: *He is vniust and filthy*. A Lawyer taking vniuerited fees for Dilatory pleas, for vnskilfull or negligent pleadings, yea perhaps for prauarication too: Is not he vniust and filthy? He is vniust and filthy whosoeuer he bee, that *maketh dishonest gaine*; that *wickedly departeth from God*; that *putteth away his Sta-*

Mic. 6. 10. 11.

Malac. 3. 8.
Plal. 57. 21.

Ezek. 22. 13.
Plal. 18. 22.

tures

tutes from him ; we may stand to it that he is so,
Eft, He is.

And (in this respect also) none is but *he*, for although God be the cause of the vniust mans positive being, yet he is not the cause of the priuative being of his vniustice and filthinesse, according to the rule, *Qui causa est essendi non est causa non essendi*. The sinne of the action *Quod in eo non est* ; which is not in God, *Ab eo non est* (saith *Fulg.*) it is not from God. Sinne doth not necessarily follow the Essence of the action, *Sed ex relatione ad tale agens*, but onely as farre forth as it proceedeth from the Sinners will, departing from the order of Gods iustice, and so the act of mans will not being the act of Gods will ; but the effect (wherein as it is done by himselte) he causeth such an vprightnesse, such a purity as mans sinfull will cannot depriue it of, and the sinne of mans will being a consequent onely of Gods will, and a proper effect of mans will. Therefore the very being and existence of sinne, or vniustice is rightly attributed here to the filthy person whose it is, when the Text saith *he is so*.

Eft] He is.

This also is a great part of the difference betweene an vniust and a iustified man, betweene a Sinner dead in his sinnes, and a Sinner mortified for his sinnes. In the one *Eft virtuositas*, Sinne
C dwels

The Essence.

B. Fulg. l. 1. ad
Moni. 41. P.

Bonav. l. 2. d.
41. q. 2. b. 16.

Capreol. l. 2. d. 37.
q. 1.
Nich. de Orbel.
Dist. 37. 2. sent.
ad 2^m. ex Scot.
Bonav. lib. 2. d.
17. q. 1. a. 13.

The Existence.
Rom. 7. 20.
c. 6. 12.
2 Tim. 2. 26.

Difference betweene sinne
in the godly,
and in the
wicked

Rom. 5. 12. 19.
2 Pet. 2. 1. 3.

S. Aug.

Rom. 8. 1.

2 Cor. 4. 16.

1 Iohn 1. 9.

Eph. 5. 27.

Psal 103. 12.

Heb. 1. 3. & 12. 6

1 Pet. 2. 24.

Esay 53 5.

Psal. 5. 4.

Lumb. lib. 2.

Dist. 32. lit. a.

ex Aug.

dwels warring against the law of his mind; in the other, *est efficacia*, Sinne reignes leading him captiue, at Satans will. In the one *est damnabile*, sinne is necessarily accompanied with such a guiltinesse, as would bind him ouer to eternall death, did not Christs eternall Repemtion free him from it; in the other, *est damnans*, sinne is presently exercising its actuall guilt, so that for more assurance (saith S. *Augustine*) he is condemned already. *Ioh. 3. 18.* For although the fault of sin bee not imputed to the godly, though the staine of siane be abolished in them day by day, though the guilt of sinne bee remoued from them, and though the punishment of sinne be not inflicted on them, yet all these retaine their full force and strength in him that is impenitent, in him that is vniust and filthy. And therefore (blessed brethren) if neither the godly mans repentance for his sin, nor Gods forgiuing it him, doth make sinne *ut non sit*, that it should cease to be a fault, that it should be changed into a good, or an indifferent thing, or a thing worthy of Gods loue, *sed ut non imputetur*, but onely changeth the bad quality thereof, that is, maketh of a reigning sinne, a not-reigning sinne, of a condemning sinne, a sinne not imputed to condemnation; then what shall we say of him that is vniust and filthy, in whom sinne is a reigning sinne, and a condemning sinne? Doth hee thinke now, that because the treasures of wicked vsury, of dishonest gaine, are

are in his coffers, because *Naboths* vineyard is in his possession, because *Vriahs* wife hath beene great with child and is deliuered, because his false oaths haue beene taken at many Assises, his drunkenesse is by this time of the day slept out, and his other vniust and filthy deeds are now gone and past, that therefore he is not the sinner we take him for, that he is not vniust and filthy? How foully he deceiueth his owne soule? For (Brethren) where the will hath beene once auerted from God by sinne, and continues vnconuerted to him, for want of true repentance (and restitution also in some cases) there remains still the fault, and the staine, and the guilt of sin, and where all these be, there is all that makes sin to be and to exist, there is a present anomy, ataxy, or want of conformity to Gods will, there is *Quieta voluntas* a finall repose and rest of the soule in its bosome sin, and so a separation from God after the act, as well as in the deed it selfe. Yea, there is an actuall ordination to sinne, a disability to that which is iust and pure, an ability and aptnesse to will vniustice and filthinesse, and therefore as if he were still in the doing of it, the Text saith in the present, that

He is vniust, and

He is filthy.

Now then take these words all together and tell me if any of you would be *He that is vniust and filthy*? If you will not, you must performe

1 King. 21. 18. 19

2 Sam. 11. 5.

c. 12. 15.

Lamb. lib. 2.

Dist. 42. lit. C.

Conar. lib. 2.

Dist. 32. lit. A.

& lib. 4.

Lamb. Dist. 18.

lit. H.

Esay 59.

two duties at least, and if you will, you shall suffer more punishments then one.

The Duties are *Amor simplicitatis*, and *Omnis peccati odium*.

I

Duty.

Bonav. l. 2. Diff.
42 q. 2. b.

Scot. l. 2 d. 37.
lit. E. ad 3.

Tertul. advers.
Valent. c. 1.
Tom. 3.

Psal. 59 5.

1 Cor. 10. 13.

2 Cor. 12. 9.

2 Pet. 2. 9.

1. We must looke to the roote from whence sinne springs that is, to our auersion from God, for by how much the more a man turnes from God, with greatest contempt of God, with greatest delight in sin, with greatest hurt to his neighbour, with greatest knowledge against his conscience, with fullest consent of his will; by so much the more he sinneth, he deserueth the title of an vniust and filthy person. The greater account therefore ought we to make of simplicity in all our actions: *Noctissimi autem qui non simplices*, (saith *Tertullian*) they are the worst sort of sinners that sinne of malicious purpose; the Psalmist prayes God, *Not to be mercifull to such*. If then thou wouldest not be deprived of Gods Image, of conformity of thy will to his will the greatest good, if thou wouldest not bee left of God vnto a *Noceat adhuc*, vnto a *Sordeat adhuc*, to a sinning more and more, to a neuer giuing ouer vniust dealing and filthy liuing, then let temptation (in the Apostles word) *Apprehendere* rather *take hold* of thee then lead thee, in any case doe not thou take hold of it, doe not lead thy selfe into any sinne: for such as sinne of infirmity Gods grace is sufficient, hee will either deliuer such out of temptation (saith *Saint Peter*) or succour

succour them in it, or inable them to beare it (saith *S. Paul*,) he will either reueale his will vnto them, and so keepe them from sinnes of ignorance, or he will excite them to an holy feare and care of displeasing him, and so keepe them from sinnes of negligence; or hee will strengthen them with his holy Spirit, and so keepe them from sinnes of infirmity, hee will neuer leaue them to perseuere in sinne, to be vniust and filthy still.

Secondly, if thou wilt not be vniust and filthy, it is thy duty to turne vnto the Lord, and to forsake thy sinnes, and to offend lesse, (as the Wiseman combineth them.) For in the least sin there is vniustice, there is filthinesse, there is auersion from God, there is forsaking him, which most iustly deserueth that he should forsake thee, and leaue thine owne wickednesse to correct thee. Ay me! who trembleth not at such a dreadfull Commination as this is: thine owne wickednesse shall correct thee. It striketh terrour into the heart of euery one (I thinke) saue into his *Stony heart* that is vniust and filthy. He is past feeling, hee neither knowes, nor sees (O Lord) what an euill and bitter thing it is (as thou saiest thy selfe) to forsake thee, to be vniust and filthy.

A bitter thing it is indeed (my brethren) if it were but in this respect only, *Quia supplicium malo volūtas mala*: because (saith *Fulg.* after *S. Aug.*) it is

Heb. 2. 18.
1 Cor. 10. 13.
Psal. 119. 105.

Ier. 32. 40.

Eph. 3. 16.

2
Duty.
Eccle. 17. 25.

Ier. 2. 19.

Eph. 4. 19.
Ier. 2. 19.

B. Fulg. ad Mo-
nim. lib. 1. 35. P.
S. Aug. l. 1. Con-
f. f. 12. Tom. 1.

Hof. 9. 12.

a punishment to a wicked man his wicked mind. But perhaps the sinner thinks not this a punishment, or not great enough to deterre him from his beloued sinne, there is a greater therefore yet behind in the Text, and that is, Gods departing from him, *Gods letting him alone to be vniust and filthy still.*

And so from the iniquity of mans auersion, I come to extoll the equity of Gods desertion, and to amplifie the seuerity of this punishment :

{ *Noceat adhuc,* { *Let him be vniust still,*
{ *Et sordescat adhuc,* { *And let him be filthy still.*

2
Gods iust de-
sertion.
S. Aug. lib. 14.
de Ciuit. e. 26.
Tom. 5.

Iun. de primo
peccato.

God is (saith S. Augustine) of mens good wils adiutor & remunerator, an helper and a rewarder, of their euill wils Relictor & damnator, a forsaker and condemner, but of both good and bad ordinator a gouernour. In this government *Neque agit quod non debet*, he neither doth what he ought not doe, *neque non agit quod debet*, nor leaueth vndone what hee ought to doe. That which he doth, is the execution of iustice, and this he ought to doe; that which he doth not, is the alteration of the vniust and filthy persons will vnwilling to be altered, which he ought not doe.

Exod. 3. 19.
Zech. 8. 17.
Ier. 19. 5.
Psal. 5. 4.
Acts 17. 28:

He ought to doe that which he doth : 1 fore-see sinne; 2 detest it; 3 prohibit it; 4 effect whatsoeuer is of a positieue perfect nature in the act of it; 5 long suffer it; 6 forsake the sin-
ner

ner being first forsaken, and the like acts of mercy and justice : And hee ought not to doe that which he doth not, namely, he ought not to alter or repress the corruption of the will, or to diminish the liberty to sinne, first, *demeritorie*, because he that is vniust and filty deserueth to haue Gods grace withholden from him, whereupon he falls more and more still by his owne wickednesse : and secondly, *dispositiue*, because the often committing of sinne without repentance (& restitution also in some cases) leaues behind it *dispositionem inclinatiuam*, an aptnesse or readinesse to continue and increase in the same sinne and others. So then the vniust and filthy persons auersion from God, and not Gods desertion of him, is the proper cause of his continuall growth in sinne, of his being vniust and filthy still, euen as the Physitian is not the cause of the disease when he leaues an vntemperate patient to the bad humours, he finds in him, nor puts into him, or when he giues him ouer as a desperate cure ; whereupon *S. Ambrose* saith of Gods giuing vp the wicked to vncleannesse, *that he gaue them vp: Non ut illa agerent qua nolebant*, not to doe those things which they were not willing to doe ; *Sed ut illa perficerent qua desiderabant*, but to finish those sinnes, which they would faine doe with all their hearts. And therefore *S. Augustine* answering how God may be said, To adde iniquity to the iniquity of the Iewes,

Rom. 9. 12.
Lam. 3. 38.
Hos. 4. 14.

Genl. Vent. l. 1. c. 26.

Hos. 4. 14.
Prou. 1. 1.

Scot. l. 2. d. 37.
lit. c. c. & X.
Ier. 13. 23.

S. Ambrosius Ep.
ad Rom. c. 1. 14.
Tom. 5.

S. Aug. in Psal.
69. 27.

Bona. l. 2. d. 42.
q. 1. c.

Esay. 65. 11.

Bona. l. 4. Diß.
1. q. 3. m. 96. & l.
2. d. 36. q. 2. f. 40.

Pfal. 7. 9.

Pfal. 94. 3. 4.
Pfal. 7. 9.

Pfal. 18. 6. 7. 8.
Pfal. 37. 1.

Iewes, he concludes: God did it not as a cruell tyrant, but as a iust Iudge; and againe, He did it, *Non vulnerando*, not by wounding them, *Sed non sanando*, but by not healing them. After the same manner as a disease is increased, not by causing the disease, but by not remedying it, so here, because he that is vniust and filthy is such a one as voluntarily forsaketh Gods grace and chuseth to be forsaken (as God tels vs himselfe) *Ye did choose that wherein I delighted not*, therefore God withholds his grace; *Non quod auferat datam*, not as if he can be said properly to take it away being once giuen: *Sed homine se auertente eam non continuat*, but because the sinner wilfully turning from God, God doth not continue his gracious influence, but leaues him iustly to his owne proper swinge, to a *Noceat adhuc*, and to a *Sordescat adhuc*, to be vniust and filthy still.

Fret not you your selues then (O ye righteous soules) you that long so much to see an end of vniustice and oppression, of swearing and lying, and killing, and stealing, and committing adultery, you that cry out, *How long shall the wicked?* many times together in one Psalme: How long shall such a one or such a one be an Vsurer, a bribe-taker, an adulterer, an obdurate and remorselesse Sinner, deuote them (as you doe) to Gods iudgements-with a *Breake their teeth, O God, Let them melt away as waters, as a Snail, Like the untimely birth of a woman*, but fret not you

you your selues because of euill doers. Extoll
you the iustice of Gods permissiue prouidence,
maruell not to see *Violent peruertering of iudge-
ment and iustice in a prouince* ; For hee that is
higher then the highest, regardeth, and there be
higher then they (saith the King himselfe.) Goe
yee into the Sanctuary of God, and you shall
vnderstand their end, till that come, and that
will come quickly, there will be an Assises, yea,
there will be a dreadfull day of Iudgement. Let
them alone therefore, *Let him that is vniust, bee
vniust still*, and *Let him which is filthy, bee filthy
still*. They cannot suffer a greater punishment
in this life, then to be suffered to be vniust and
filthy still, which is the fearfull property of an
impenitent Sinner ;

§ *Noceat adhuc, &*

§ *Sordeat adhuc :*

§ *Let him be vniust still, and*

§ *Let him be filthy still.*

What saith the Text *Let him be so still* ? Why he
will be so still, say all the Texts in the Scripture
what they can against his vniustice & filthinesse :
it is the nature of his sinne to make him so still,
to weigh downe his soule (from lifting vp it selfe
to God) as if it were a Talent of Lead (saith *Ze-
chary*) to hold him fast enough as with Cords
(saith *Salomon*.) as in a snare (saith *David*.) And
this is that (Brethren) that offends God as much
as any thing, not onely the fault, but also the stain

Eccles. 8.

Psal. 73. 17.

Zech. 5. 7. 8.

Prou. 5. 22.

Psal. 9. 16.

D

and

Bonav. lib. 2.
Dist. 42. 38. P.

S. Aug. in Psal.
69.

Rich. à S. Viſt.
ſuper Apoc. 1. 7.
c. 8.

Bonav. l. 2. Dist.
32. P. 4. & 6.

Pei. Blesen.
Serm. 26.

Scot. l. 2. d. 37.
lit. Cc.

and running iſſue of ſinne, not onely becauſe the vniuſt and filthy perſon tranſgreſſeth his Com- mandements, but alſo becauſe he maketh himſelf impotent and vnable to leaue ſinne, very prone and apt to fall into it againe and againe, more and more, and ſo to be vniuſt and filthy ſtill.

This ſaying then of Let him be ſo ſtill; *Non optantis eſt, ſed prophetantis*, it is not a precept or an exhortation (according to S. Auguſtines expoſition of the like words) but a prophecy, a pre- nunciation, or a reuelation. It is not ſpoken *ut fiat*, to the intent the wicked ſhould doe ſo; *Sed quia fiet*, but becauſe he will doe ſo. He that is vniuſt, He will be vniuſt ſtill; and He which is filthy, He will be filthy ſtill. A Schooleman giueth the reaſon, *Quia potentia ex frequentia actus, &c.* Becauſe the deeper any ſinne is rooted, the oft- ner it is practiſed, the more apt and ready the will is to conſent to it againe. It is hard for him (ſaith Blesensis) to fall to faſting that is giuen to ſurſetting, it is hard for him to pray ſeruently that ſweares continually, to heare Gods word conſcionably, that makes no conſcience of his owne word; to liue to righteouſneſſe, that is dead in ſinne; to be iuſt and holy, that is vniuſt and filthy.

This continuance then and increaſe in wickedneſſe, as it is actiuelly a ſinne in the wicked and that one of the greateſt he can commit: So it is paſſiuelly a puniſhment in him, and that one of the

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the seuerest God doth inflict in this life. Wee may be bold therefore by way of Commination and in a bitter Irony to say vnto him that will not giue ouer his vniust dealings and filthy liuing :

Let him be vniust still, and

Let him be filthy still.

He that riseth vp early that hee may follow strong drinke, let him continue : how long? vntill night, and till wine inflame him, that is the Drunkards *adhuc*. He that dealeth trecherously against the wife of his youth, Let him commit whoredome : how long? Continually, that is the adulterers *adhuc*. Hee that increaseth that which is not his : how long? Let there bee no end of the couetous mans *adhuc*, let him enlarge his desire as Hell. And as for the young Gallant: *Reioyce (O young man) in thy youth, roare out blasphemous oaths, consume the goods of thy ancesters, of thy posterity, and of the poore in thy Sabbathlesse reuellings, drinkings, and gamings, But know thou that for all these things God will bring thee to iudgement.* Laugh (as long as you will) at the Virgins of the Primitiue Church that choose rather to be condemned *ad Leonem*, to be torne in pieces by Lyons, then to bee condemned *ad Lenonem*, to lose their chastity by villaines : But know yee that *According to your uncleannesse, God will hide his face from you.*

Hearten your selues (all ye wantons) in the foule and seeret practice of your vnnaturall or nat-

Bonar. l. 2. d.
35. 18.

Isay. 5. 11.

Hos. 4. 18.

Habac. 2. 5. 6.

Eccles. 11. 9.

Tertul. Apolog.
cap. 50. Tom. 1.

Esay 39. 24.

Tho. Aquin. in
Genese 19. 36.

2 Sam. 11. 8.

cap. 3. 28.

14. 30.

18. 4. 10.

16. 22.

18. 14.

17. 14.

C. Tacit. Annal.
lib. 11.

Prou. 16. 8.

Ier. 17. 11.

Tiberius 6.

C. Tacit. Annal.

Anton. primus

Hist. l. 2.

Seianus l. 1. &

4. Annal.

2 Sam. 15. 31.

turall filthinesse, but remember *Lots* daughters and *Vriahs* wife, who were so quickly brought a bed (as *Aquinas* obserues) *In exemplum occulto fornicantium*: To teach all close wantons, that God will by some meanes or other, at some time or other, bring all their filthinesse to light. Let *Absolon* proceed from one sinne to another, and neuer giue ouer sinning, till his Mule leaue him hanging in an oak, and Gods darts pierce through his heart. Let him that hath taken excessive fees, be vniust still, and receiue as many pounds as euer *Suzlius* did for pleading one mans cause; but let him know that better is a little with righte-ousnesse, then great Reuenues without right: and that as the Partridge sitteth on egges and hatcheth them not; so he that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his end shall be a foole. Let our Iesuistical *Achitophels* be as crafty and cunning as any Pagan of them all, in counterfeiting vertues, in kindling matter of slander, in making them that are in authority odious, (if their Italian acts can doe it) till God turne their counsels into foolishnesse. Let the base and contemptible person raise himselfe to a flourishing estate by cruell forfeitures, by vnlawfull mortgages, vngodly projects, adulterate wares, damnable considerations, by I cannot name all the wayes to vniust gaine: in a word therefore, Let euery Sinner, when he hath done all the mischief he can, deny his vniustice

iustice and filthinesse, let him hide it, excuse it, extenuate it, approue it, defend it, yea, let him despaire definitiuelly of the pardon of it, by ascribing vnto God not onely a *Misereri non posse*, an vnablenesse to forgiue; but also a *Misereri nolle*, an vnwillingnesse to forgiue him; which is worse (saith the deuout Schooleman) for by this sinne of desperation, hee will more damne himselfe (saith *S. Bernard*) then by all his other sinnes. In this desperate forlorne estate, wee will leaue him to bee in still, that will bee vniust and filthy still. If hee thinks not the punishment of his precedent sinnes great enough, by these subsequnt sinnes, especially by that of desperation, then let him know that the order of diuine iustice will be more manifest in the punishment of his continuall sinning by the continuall burning of Hell fire, for his *adhuc* of sinne, shall haue an *adhuc* of punishment. As hee hath sinned *in suo aeterno*, in that eternity which he hath, namely, with a will to be delighted in his sinne for euer if he could liue for euer, so he shall be punished *in Dei aeterno*, in Gods eternity, to wit, in Hell fire for euer. He is not so willing to lye in sinne here; but he will be as vnwilling to lye in punishment there. And this *Non vult se pati* (speakes *S. Augustine*) vnwillingnesse of his to suffer punishment will most torment him still, that is vniust and filthy still.

And so from the foule Image of Satan, which

D 3

hath

Bona. lib. 2.
Dist. 43. q. 2. f. 45.

S. Bern. Ser. 2.
de m. bene
viviendi.

B. Fulg. ad
Monach. In
tribus criminibus
Deus iudicium
suum Desolatione
inchoat,
Cruciatione
consummat.
Bona. l. 4. d. 44.
q. 1. G. 36. & q.
1. L. 65. & lib. 2.
d. 36 q. 1. a. 7.

Guil. Paris. de
Legibus. fol. 31.

S. Aug.
Bona. l. 2. d. 42.
q. 3. f. 49.

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hath appeared so vgly in an vniust and filthy person, I hasten to recreate and delight your purer eyes (Right Honorable and Beloued) with the faire image of God himselfe shining most brightly in a righteous and in an holy man.

*Qui iustus est & sanctus,
He that is righteous and holy.*

See M. Hookers
Discourse of
Iustification.

I must couple them, because though there be great distinction, yet is there not any separation betweene them. As great distinction as there is betweene iustification and sanctification, the obedience of Christ and the obedience of man, the righteousness of God by faith imputed, and the righteousness of man by workes inherent, as there is between perfection with equality, and imperfection with inequality, a good tree which is first, and good fruits which follow after, inward peace of conscience and the outward manifestation of the same.

First then of Gods iustifying *Grace*, that is, of his actiue loue or free fauour, whereby a sinner is *he that is righteous*. I call him a sinner before, yea, and after Gods gracious imputation of righteousness vnto him; but not as before. Before he was *vniust*, but now hee is *iustified*; before he was *filthy*, but now hee is *holy*; before hee was *farre off*, but now hee is *made nigh* by the blood of Christ; before hee was *dead*, but now hee is *alive*: for (saith *Dauid*) *in Gods fauour is life*; yea before he *was not*, for being in sinne is no true being,

1 Cor 6. 11.

Eph. 2. 13.

Psal. 30. 5.

beeing, but now he *is* (*in esse gratie*) in Gods account *righteous*. And Gods fauour can make a perfect, an eternall fauourite, Gods application of his righteousness to a beleuer can make him more truly righteous then that righteousness he doth himselfe. Speake therefore either of Gods priuative act of the imputation of righteousness, or of his positieue, they are both perfect, both eternall.

First, of the perfection of Gods negative imputation of righteousness. It consists in the remission of the fault, of the staine, of the guilt, and of the punishment of the righteous mans sinnes, and where such a forgiuenesse is, there is a perfect forgiuenesse. For there is (as the Scriptures expresse it) Not imputing his sinne vnto him; there is Putting them away as a cloud, and as a mist, Casting them behind Gods back, and into the depths of the Sea; there is Removing them from him as farre as the East is from the West, Couering them, Not remembring them, Cleansing him from them, Blotting them out (as a Creditor doth the debt hee forgiues) for as hee in forgiuing his money counts that which is debt as no debt, and crosseth the Book, so God in forgiuing the righteous mans sinnes, esteemes of them as no sinnes, Blotting them out and nailing them to his Sonnes crosse, and so *He is righteous: Influx est.*

To thinke then that after the non-imputation
of

Ier. 23. 6.

Tit. 3. 5.

Rem. 4. 5.

C. 2. 2.

I

Rem. 3. 25.

5. 1.

4. 8.

Esay 44. 22.

38. 17.

Mic. 7. 19.

Psal. 32. 1. 2.

Acts 3. 19.

Psal. 51. 2. 9.

Ier. 31. 34.

Psal. 103. 12.

Col. 2. 14.

of the fault, after the purgation of the staine, after the abolition of the guilt of sinne, that God should retaine any satisfactory and temporary punishment for the fault, it were to derogate from the perfection, first, of Gods iustice. For then he should punish that which he hath pardoned: that which hath beene fully discharged, secondly, it were to derogate from the perfection of Gods mercy, for what mercy were this to forgiue the righteous mans sinnes, and yet to punish them as an angry Iudge: and thirdly, it were to derogate from the perfection of Christs satisfaction, who tooke vpon him, not onely the guilt of sin, but also the punishment for sinne: and so left nothing for the righteous man to satisfie for, no sweating of blood, no buffetting with fists, no scourging with whips, no crowning with thornes, no boaring of nailes, no dying the bitterest death of the Crosse, and therefore hauing perfect forgiuenesse of his sin, *He is righteous: Iustus est.*

2

Heb. 5. 9.
& 2. 10.
cap. 7. 25.
Iai. 63. 1.
& 42. 1.
Iai. 1. 1. 2.
Eph. 2. 18.
2 Cor. 4. 13.
Gal. 2. 16.
Iohn 6. 29
Eph. 2. 6.

And not so onely *is he righteous* priuatiuely, *condonando*, by Gods perfect forgiuing him his sinne; but also positiuely, *donando*, by Gods perfect giuing vnto him the righteousnesse of his Sonne: and cannot that righteousnesse wrought by a perfect Saviour, a Saviour to the vttermost, accepted by a mighty God, mighty to saue, applied by the Spirit of strength, apprehended by faith the worke, the gift of God; cannot such a righte-

righteousnesse make him to whom it is given perfectly righteous? *Gods worke is perfect* (saith *Moses*) and this is his worke to make Christ vnto the righteous man righteousnesse, (saith *S. Paul*) and therefore *He is righteous.*

What though this perfect innocency of Christ bee not existent in the righteous man, because Christ is the proper subject of it, yet is it not altogether an outward, but also an inward righteousness by vertue of that vnion and communion which the righteous beleuer hath (as a member) with Christ his head. Hence it is that Christs passions are the righteous mans actions, Christs works his merits, and therefore as long as God makes the application *Fundamenti ad terminum*, of Christs actiue and passiue obedience to the beleuer, wee must beleue that this relation is reall, this denomination of a righteous man from Christs inherent holinesse, is true, that *Hee is righteous: Iustus est.*

And if he be so, then it is your duty (Blessed and Beloued) to beleue the certainty, the equality and the immutability of Christs imputed righteousness. It is your duty not to receiue the grace of Christs imputatiue righteousness in vaine, either by boasting of your owne, or by not reioicing in this, or by returning to your former vnrighteousnesse. First, against *ostentation*, then against *despaine*, & at last against *reciduation*.

- 1 True faith relying on the perfection of

E

Christs

Deut 32.4.

1 Cor. 1.30.

Tilen. Disp. 43.

Thes 1. 6.

1art. 2.

2 Cor 6.1.

Eph 61.10.

2 Pet. 2.20.

Eph. 2.9.

Gal. 2.16.

Phil. 3.8.

Job 33.19.

Psal. 31.22.

Esa. 61.10.

1 John 2.13.

13. 14.

Mark. 9.24.

x Cor. 13.9.

Christs merits, scornes so much to admit of any mans finite and imperfect righteousness in the act of iustification, that she her selfe doth not iustifie as a good worke, but is opposed to good workes : She doth not cause, but apprehend Christs righteousness (as a Beggers hand doth not make the Almes but receiue it) and therefore S. Paul may well account *All things*, his owne inherent righteousness, yea, his owne faith *but dung*, he may well abdicate *All to be found righteous in Christ*.

Reioyce then (O thou afflicted conscience) in the God of thy saluation, cry out no more with *Iob* ; *God is become mine enemy, and I am his* : Or with *Dauid* ; *I am cut off from before his eyes* ; for the Prophet tels thee that God hath clothed thee with garments of saluation, that he hath couered thee *with a robe of righteousness*, and therefore it is thy duty to reioyce with *Isaiah*, for thou art absolued in his sight, thou art righteous. Let not thy weake faith discomfort thee: though there bee inequality in respect of the measure of faith; yet there is none in respect of the obiect of faith. Christs righteousness is equal to all. Thy weak faith may as truly (though not so comfortably) apprehend Christs righteousness as if it were stronger. For the opposition is betweene faith and no faith, not between a weake faith and a true faith. Thy true faith therefore doth iustifie thee, not because it is strong,

strong, but because it is faith, and consequently thy true faith in Gods Sonne doth entitle thee to Gods fatherly loue, and so thou art righteous. Despaire then (if thou wilt) of thy selfe and in thy selfe; but doe not despaire of Christ and in Christ, suffer not Satan to take away *his* righteousness from thee, preferre not thy sinnes before *his* merits. They satisfied Gods infinite iustice, and can they not suffice thee? Or wilt thou grieve for want of merits in thy selfe, when God will not haue thee satisfie him for sinne? But he will haue such an one satisfie him for sinne that knew no sinne, and that *was his owne blood onely*. Hide thy selfe therefore (as S. Bernard aduiseeth thee) in his bloody wounds, whilest the tempests of Gods anger passeth away, whilest thy little feeling of a little faith afflicts thee, whilest thy distrusting of finall perseuerance affrights thee. Neither doe thou measure thy faith by thy present feeling of Gods fauor, for thy soule is sometimes sicke, sometimes in a swoond, and so may iudge amisse of thine estate, but measure thou thy faith by thy true apprehending of Gods loue in Christ, which may be when there is no feeling. It is one thing, *Fidem non sentire*, not to feelee faith in the time of thy first conuersion and of temptation; another thing, *Credere nolle*, not to bee willing to beleeuue or to feelee faith. *Ille est luctu*, that is an argument of the spirits fighting within thee against the flesh. *Hoc est contumacia*,
E 2 onely

Acts 20.28.

S. Bern.

Psal 116.11.

77.8.9.

Ezek 34.16.

Cant. 5.6.

Iob 13.15.

Heb. 11.1.

Psal 77.23.

1 Cor. 3.1.

Heb. 5.13

Exod 6.9

only this is an argument of the flesh his obstinate resisting of the Spirit. Now then thou art not vnwilling to beleue, onely thou dost not sometimes feele in thy heart that thou dost beleue, tell me, dost thou feele so much? Then be of good comfort. For thy feeling of thy want of faith is a true token of a true faith, and so thou art righteous. And *Let him that is righteous be righteous still.*

Iustificetur adhuc, Let him be righteous still.

2 I can see nothing to hinder the finall perseverance of Christs imputatiue righteousness. God is not as man, mutable in his fauours: whom hee once loues, he loues vnto the end; whom hee once forgives, he forgives for euer; whom hee once accounts righteous in his Son, he accounts him righteous still. Indeed if thy being righteous had no other being then that thou couldest giue it, thou mightest well doubt whether it were or no, at least whether it would continue so still; but now that thy being righteous flowes from Gods euermlasting essence and goodnesse, thou canst not doubt but that he is as able still to preserve this Being in thee, as he was at first to bestow the Being righteous on thee. *Hast thou not heard (saith Isaiah) that the euermlasting God fainteth not, neither is weary?* He is not weary in *Having mercy on thee, in pardoning thee, in preserving thee, in dwelling in thee, in comforting thee, in confirming thee; yea, he is not weary in perfecting*

Num 23. 19.
Malac. 3. 6.
Iames 1. 17.
Iohn 13. 1.
Ofec 2. 19.
Esay 14. 24.

Eph. 1. 8. 9.
Titus 3. 5.

Esay 40. 28.

Esay 54. 8.
cap. 55. 7.
Plal. 37. 28.
Iohn 14. 16.

perfecting thee, and therefore thou must be most certaine of his persueing loue towards thee: first, because of the eternall singlisme of his Couenant, and of his Loue: secondly, because of the infallibility, truth, and assurednesse of his knowledge: thirdly, because of the immutability of his gifts and of his will: fourthly, because of the eternity of Christ Redemption, Dominion, and Intercession for thee. Lastly, because of the perpetuall efficiency of the holy Ghost in witnessing, yea, in sealing thine Election, Adoption, Redemption vnto thee, and in helping thine infirmities, so that if thou shouldest not be righteous still, if thou shouldest not be infallibly and immutably in the fauour of God through Christ, then thou shouldest make Gods will vnfulfilled, his knowledge deceiued, his loue vnconstant, his truth a lye, his power weaknesse: and therefore, let him that is righteous not doubt of Gods persueing grace, Let him be righteous still.

3 But withall let him looke diligently (saith the Apostle) lest he faile of the grace of God, either by resisting the spirit of grace, or by Doing despite to him, or by Quenching him, or by Neglecting him, or by Griening him by his most grieuous sinnes. For as Gods Loue will perseuere, and his Power preferue thee in thy righteousness, and in thy holinesse; so his Iustice is eternall also, and will punish thee, if thou perseuere in thine vnjustice and filthinesse. Gods purpose of sauing thee, and thy

2 Thes. 2. 16.
1 Cor. 1. 8.
Heb. 10. 23.
1 Iay. 54. 10.
Cap. 1. 3.
1 Cor. 12. 40.
C. 3. 13.
2 Tim. 2. 19.
Be. 12. 1. 40. 40.
9. 1. 23.
Rom. 11. 27.
John 13. 1.
1 Thes. 5. 24.
Num. 23. 19.
Ety. 46. 10.
Icha. 6. 40.
Heb. 5. 17.
C. 7. 23.
Gal. 2. 20.
Rom. 8. 3. 4.
John 17. 11. 15.
C. 11. 42.
C. 14. 16.
1 John. 2. 27.
Rom. 8. 16. 26.
Eph. 1. 13. 14.
C. 2. 18.
2 Cor. 4. 13.
1 Pet. 1. 5.
Heb. 12. 15.
Acts 7. 31.
Heb. 10. 19.
1 Thes. 5. 19.
1 Tim. 4. 14.
Eph. 1. 4.
C. 4. 30.
Titus 2. 14.
Heb. 9. 9.
Psal. 35. 8.

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Psal. 85. 8.

purpose of *sinning* cannot stand together : and therefore (to conclude) *Let him that is Holy be Holy still.*

*Et qui sanctus est,
And he that is Holy.*

Heb. 10. 14.

2 Cor. 5. 17.

Acts 15. 9.

Gal. 5. 6.

1 Ph. 3. 17.

1 John 3. 24.

Leo Ser. 7. de

Quadrag. 186. P.

Gerhard. Apbo-
ris. 15.

Ezek. 36. 25.

Acts 5. 31.

1 John 1. 9.

Psal. 32. 2.

1 Cor. 1. 30.

1 The. 5. 23.

I dare not (for all I am so much at the command of swift Time) omit this incitement to good workes, vpon paine of the losse of Gods thrice blessed vision, for (as the Apostle threatens) *without holinesse no man shall see the Lord.* There is such an indiuiduall, indissoluble bond betweene being in Christ and being a new creature, betweene Christs imputed righteousnesse, and mans inherent holinesse, that *ubi non simul fuerint, simul desunt*, where they are not together, they are altogether wanting. Which made that holy Martyr *Iohn Husse* professe, *Vbi opera non apparent extra, fidem non credam esse intra* : Where Good workes did not appeare without in a mans life, hee would neuer belceue there was faith within in the heart. And hee might well doe so : For God forgives not as man, A Magistrate may forgive a drunkard, or an adulterer, but hee cannot giue him a better disposition : only God neuer forgives any man his sinne, but hee heales his nature, but he giues a new heart withall. Hee neuer giues *Christi merisum*, Christs righteousnes to iustifie, but hee giues also *Christi spiritum*, Christs spirit to sanctifie, and that wholly, by creating holy qualities in the whole soule and spirit

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3 I

spirit and body of a man. Hee workes an immediate impression of grace, not onely vpon the will and affections, but also vpon the vnderstanding, vpon the whole man, and so *he is holy*.

In respect then of God the Sanctifier, this *holinesse* is perfect, and wrought in an instant; but in respect of the person sanctified, it is imperfect, and to bee attained to by degrees, according to that of S. *Augustine*; God healeth sinfull man, *in reatu statim*, by and by of the guilt of sinne; *sed ab infirmitate paulatim*, but of the corruption of sinne by little and little.

Deceiue not thy selfe then (my Brother who-foeuer thou art,) thou art not a true member of Christs body, a chaste Spouse of Christ thy husband, a liuely branch of Christ the Vine, a sound Christian hauing righteousness in Christ, if thou haue not a *spirit without guile*, if thou haue not an *holy Faith working by Love*, if thou haue not received by Christs spirit the perpetuall, effectuall, and vitall influence of sanctifying grace from Christ thy Head. For what though faith be but onely an instrument in respect of the object and act of Iustification, and so iustificieth; yet in respect of her owne nature, of the person iustified, of the effect of Iustification, and of the act of Sanctification, shee is operative, purifying the heart, ouercoming the world, spreading forth the glorious beams of good workes: so that when impure words and workes appeare without, how can

Ier 31.33.
1 Cor. 2.12.
1 ph 1.18.
Roma 8.5.13.15.
c. 6.19.

Deut. 32.4.
2 Cor. 4.16.

S. Aug. 4.2.
contra IUDAEUM.

2 Pet 1.8.9.
1 Cor. 6.11.

Psal 32.2.

Rom. 3.30.

Gal. 5.6.
Tit. 3.8.
Iam. 2.22.
Ags 15.9.
1 Iohn 5.4.
Mat. 5.16.
11.31.

S. Chrysost. de
Cecilia nativitate.

Eph. 1. 4.
c. 2. 10.
Luke 1. 75.
Col. 1. 12.
Titus 2. 12.

1 Pet. 1. 10.
Rom. 8. 30.
c. 5. 1.
1 Cor. 6. 11.

2 Pet. 3. 17. 18.
Bonac. l. 2. d. 26.
95. E. 35.
d. 27. q. 2 E. 37.

can there bee purity of faith within? When worldly lusts haue the dominion, how hath faith the victory? When the workes of darknesse ouercloud the soule, how can the light of faith be said to be risen there? S. Chrysostome resolues vs when hee saith, Hee that hath receiued *the grace, the light of Faith*, he will proceed to doe *good works of light*. If then thou wouldest shew thy thankfulness to God for thine Election, Vocation, Redemption, then thou must be *holy*, for that is the end of all these, (as the Apostle teacheth in diuers places,) yea, if thou wouldest be assured that thou art *elected and called*, that thou art *justified*, and that be *saved*, then (saith S. Peter and S. Paul) thou must be *holy*: nay they say moreouer, thou must be *holy still*, this being the property of a true Saint:

*Sanctificetur adhuc,
Let him be holy still.*

And great need haue I now indeed to vrge perseverance in sanctifying grace. For vnlesse you (Brethren) that haue been *holy* hitherto in harkning to this Text, *Be holy still* in the continuance and enlargement of a little more of your godly attentions, I shall neuer be able to perswade you and my selfe to this *sanctificetur adhuc*, to this continuall growth in godlinesse, and that after this brieft manner: It is against the nature of Grace, not to be in motion, not to increase. Therefore the Spirit of Grace neuer gives over, but

but perfects his worke of Regeneration, Instruction, Testification, Consolation, Preservation from euill, Corroboration in good, Intercession for our good, and wilt thou hinder him (as much as in thee lieth) ? wilt thou be weary of praying with vnutterable groanes, of crying Abba Father? wilt thou be weary of being strengthened with might in the inward man, of keeping thy selfe (*Dauid*-like) from thine iniquity? wilt thou be weary of Reioycing in the Holy Ghost, of beleeuing the mutuall Testimony of Gods Spirit, and thine owne spirit? wilt thou be weary of learning all things, of knowing the ioyes of Heauen? To be short, wilt thou be weary of being regenerate more and more, of being *Holy still*? There is no good in thee, but it must *increase* as the *waves of the Sea*. Thy Faith that must increase, thy Knowledge that must increase too, thy Patience (the same may be said also of thy Repentance and of euery other Grace) it must haue *its perfect worke*. There is not any *holy Duty* can be done of thee without stedfastnesse, and that vnto the end. Therefore you read *still* of keeping Gods Commandements for euer, of trusting in his mercy for euer and euer, of thanking him for euer, of weeping before him for sinne without intermission, of praying vnto him without ceasing, all for euer, as if he were *neuer holy*, that is not euer *holy*, that is not *holy still*.

Take heed therefore of trusting to thine owne

F

righte-

Zechar. 12. 10.
Deut. 32. 4.
Rom. 1. 4.
Phil. 2. 3.
Iohn. 14. 26.
1 Cor. 12.
11. 12.
Rom. 8. 15. 16.
Gal. 4. 6.
Iohn. 14. 16.
2 Thes. 1. 16.
Psalm. 37. 28.
18. 13.
1 Cor. 1. 8.
Eph. 3. 16.
Gal. 6. 9.

Esa. 43. 18.
Col. 1. 10.
2 Cor. 10. 15.
James 1. 4.
2 Pet. 3. 18.
Eph. 4. 13.
1 Cor. 1. 5.
Col. 2. 5.
2 Pet. 3. 17.
Ier. 17. 8.
Psalm. 119. 12.
52. 8.
30. 12.
Iam. 3. 49.
1 Thes. 5. 17.
Eph. 6. 18.
Psalm. 106. 3.

Ezek 33. 13.
c. 24. 15.

Psal. 89. 31.
32. 33.

Mic. 7. 9. 18.
Psal. 51.
Ier. 5. 24. 25.

Rom. 5. 10.

Wisd. 5. 7.

righteousnesse and *committing* iniquity, for then *All thy righteousnesse shall not be remembered*; then *thou shalt not be purged from thy filthines anymore*, then thou shalt fall into a partiall and temporary decay of grace; then though thy *union* with Christ cannot be dissolved, yet thy *communion* with him will be lessened; then God will scourge thee for thy *relapses*, thy fallings into thine old sinnes, with terrors of conscience, with losse of many particular gifts and blessings, with want of all sense and feeling of Gods fauour and presence, of the ioyes of his promises, and of thine owne saluation, with sore trauell and anguish of spirit vpon thy returne againe: And therefore it is best for thee while thou art *holy*, to continue *holy still*. Sinne should not bee more powerfull then grace. It should not be easier to continue in *wickednesse*, then in *holinesse*. Shall one sinne dispose to another, and not one grace to another? Is Gods Image so little worth, that thou shouldest not care to haue more of it? Why dost thou looke so much to the repairing of thy house, to the worthyng of thy Land, to the increasng of thy money, and lookest so little to the mending of thy corrupt nature, and carest not a whit for growing in grace? I reade, *Be not ouermuch iust*, either in Priuatiue, Distributiue or Commutatiue iustice: and I reade, *Be not more wise then thou oughtest*; but did you euer read (demands S. Bernard) either that thou shouldest
not

not be too good, or not more good then thou
oughtest? None can bee more good then hee
ought. He is not certainly good that will not
bee better, yea, when thou beginst to be vnwill-
ling to bee made better, then thou ceasest to bee
good. If thou ascendest not on *Jacobs* Ladder,
thou descendest. None of the Angels were seene
standing or sitting there. You must not be lame,
or broken-handed if you meane to enter into
Gods Tabernacle. You must make proficiency
in the death and buriall of the whole Body of
sinne, in the life and growth of euery grace. Thou
hast not a grace, but needs to be quickned and
stirred up in thee: thy *knowledge* for feare it still
be ignorant of Gods word and workes, thy *faith*
for feare it doubt of his promises, thy *hope* for
feare it despaire of his mercies, thy *charity* for
feare it waxe cold towards God and thy neigh-
bour, thy *feare* for feare it feare to offend great
men more then the great God of heauen and
earth, thy *sorrow* for feare it grieue for any thing
more then for sinne, and thy *ioy* for feare it re-
ioyce in any thing more then in the fauour of
God. Let him therefore that is *holy* in holy mo-
tions *be holy still* in holy actions. Thou hast had
a good mind many times to refraine lewd com-
pany, to auoid the occasions and opportunities
of sinning, to heare the word more attentiuely,
to giue almes more abundantly, to reconcile thy
selfe to thine Enemy more heartily, to giue ouer

5 Cor. Ep. 191.

Eccl. 1. 16.

Am. 1. 14.

1. 2.

Leuit. 21. 8. 19.

In a word, *Let him that is holy* in practising the generall calling of a Christian, *be holy still*, in his particular calling of a Iudge, of a Iustice, of a Lawyer, of a Pastor, of an Husband, of a Seruant, of what trade, profession, office, or dignity soeuer he be.

And now why should any sonne of man looke for more encrease to *be holy still*? As thy wickedness may hurt thee, but not God; so thy righteousness cannot profit God, but it may profit thee. For if thou wilt be *holy still*, thy Desire shall be granted, thy Hope shall be gladnes, thy Prayer shall be Gods delight, thy Memory shall be blessed, thy end shall be peace, thy God will preferue thy soule, hee will speake peace to thy soule, hee will keepe thy very feet, hee will be glorified, admired in thee, yea he will glorifie thee, thou shalt iudge the world, yea thou shalt iudge Angels, my which is more, thou shalt see the glorious face of God himselfe, and that *alwayes*, still being a pillar in the Temple of my God, so that thou shalt goe out no more.

Hauiug therefore these promises (dearly Beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting *holinesse* in the feare of God. Which Gods exciting, confirming, protecting and perseuering *grace* enable vs all to doe, that so when Christ our Iudge *shall sit in the throne of his glory*, iudging right, and when the heauens being on fire shall be dissolued,

F 3

and

Iob 3. 7. 8.

Prou. 10. 24.

& 23. v.

Prou. 15. 8.

cap. 20. 7.

Psal. 37. 37.

& 97. 10.

Psal. 85. 8.

1 Sam. 2. 9.

2 The. 1. 10.

Rom. 8. 30.

1 Cor. 6. 2.

7. v.

Heb. 12. 14.

1 Cor. 13. 12.

Reu. 3. 12.

2 Cor. 7. 2.

Mat. 25. 31.

Psal. 9. 8.

2 Pet. 3. 10.

Reu. 6. 16.

Reu. 14. 4.

and the Elements shall melt with feruent heat,
 we may not cry to the Mountaines, and to the
 Rockes, fall on vs and hide vs from the face of
 him that sitteth vpon the throne, and from the
 wrath of the Lambe : but may with ioy be-
 hold the light of his Countenance, and
 with ioy follow the Lambe whi-
 ther soeuer he goeth. Which
 God grant, &c.

*Amen.**FINIS.*

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